CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

GENERAL PROGRESS OF EDUCATION. The Report of the British and Foreign School Society, read at the late anniversary, contains many interesting facts relative to the progress of education in various parts of the world.—Among other particulars, it states that in Denmark, the King, the nobles, and clergy, are favorable to the system of mutual instruction, and that nearly 1000 schools in that country have adopted it. In Sweden it is also patronized by the King, and a central school is about to be formed at Stockholm. In Russia some retardation has occurred, in consequence of the death of the Emperor Alexander and Count Romanzof. The Emperor was favorable to it, and had caused the Scripture Lessons to be prepared for the use of the schools. In the Netherlands it is adopted largely, and in the schools on this system the boys are also taught architectural drawing and vocal music. France rather retrogrades in the cause of Scripture education. There is some little doing in Paris, but almost nothing in the provinces. The political distractions of Spain have almost crushed the efforts made there; and Portugal is little better. But there are appearances of a favorable nature at Florence, and the system is generally acceptable throughout Tuscany. It is strenuously upheld at Malta by the Marquis and Marchioness of Hastings, and it derives no inconsiderable support from the Ionian Islands. Greece, unhappily, has been the theatre of bloodshed and horror; yet there is a school established at Napoli di Romania, a central school at Argos, and another was in contemplation at Missolonghi, under the superintendence of Georgus Constantine, a young Greek educated at the British and Foreign Society's school. The island of Madagascar has greatly benefited by the system. Openings have been made in Persia, by the exertions of the Jewish missionary, the Rev. Joseph Wolff, and schools commenced at Bushire, Bassora, and also at Ispahan. Ceylon has 3000 scholars training up in this system, and it is about to be introduced into the Anglo-Chinese college at Canton. It is generally adopted in the South Sea islands and South America. In the United States and British possessions of North America, it meets with ardent supporters; and even the West Indies, it is stated, but not to what extent, have admitted its introduction, and are benefiting by its influence upon the slave population.

Christian Observer.

THE LONDON HOME MISSIONARY SOCIETY, at their seventh annual meeting, May 16, collected nearly 800 dols. for Missionary purposes. This Society has now forty Missionaries, who preach in nearly 300 villages, and have more than 20,000 hearers. They have also 3226 Village Children taught in their Sunday Schools. Twenty other Ministers are likewise aiding in preaching the gospel in the villages. *Christian Watchman.*

DOMESTIC.

NEW MEETING HOUSE. On Monday, Sept. 25, at 9 o'clock, a number of christian brethren from the Baptist churches in this city, and others, assembled at the location designated for the new Baptist Meeting House in Federal Street, at the laying of the corner stone. An address was delivered by the Rev. Mr Sharp. The throne of grace was invoked by the Rev. Mr Knowles, in which the object of the house was commended to the blessing of Almighty God, and his favor supplicated for the protection of all those who might be employed in its erection. After prayer, the 72d Psalm of Watts was sung—"Jesus shall reign," &c. The house is to be of brick; the dimensions of the lower floor about 74 feet square, on which there will be 116 pews; and the usual number in two ranges in each gallery.

Christian Watchman.

We copy the following paragraph from Mr Sharp's address.

"The Proprietors of this place have leagued together to build this house, not because they were alienated from their respective Ministers; for some of the largest subscribers have not the most distant idea of leaving their own Societies. Nor because they have departed from the sentiments and practice held in common by our churches; for we have one Lord; one Faith, and one Baptism. But because, they were confident that it would promote the interest of evangelical piety in this town."

THEOLOGICAL SEMINARY AT ANDOVER. The annual examination at this Institution was held on Wednesday last, Sept. 23. The following was the order of exercises, and of the performances, before different societies connected with the occasion.

On Tuesday, P. M. before the Porter Rhetorical Society, an Oration, The Claims of Litererature on the Ministers of the Gospel, by George C. Beckwith.—Poem, The Reign of Truth, by Asahel Bigelow.

An Oration was expected before the Porter Rhetorical Society, from Rev. Prof. Fitch, of Yale College; but that expectation was disappointed. In the evening, an Oration was delivered before the Society for Inquiry respecting Missions, by Mr David Green.

On Wednesday, the examination by the Corporation was held as follows:—

SACRED LITERATURE.

1. The nature and design of the argument in Heb. iv, with a translation of verses 1—11. A. Bigelow, Bolyston. 2. How far should one who sustains the pastoral office, pursue the study of the original Scriptures? P. Couch, Newburyport. 3. Translation of Is. xvii. 12—to xviii, 7, with a brief explanation of the meaning of this prophecy. S. J. Tracy, New-Marlborough. 4. Remarks on the usual method of interpreting the figurative language of prophecy, parable, and allegory. S. H. Riddel, Hadley. 5. Translation of Ecc. xii, 1—7. with a brief explanation of the nature of the imagery employed and the sentiment conveyed by it. G. E. Adams, Bangor, Me.

CHRISTIAN THEOLOGY.

6. In what respects are the instructions of God's word superior to those which reason derives from his works? B. Sandford, Berkley. 7. Scripture doctrine of regeneration, conformed to reason. E. Child, Thetford, Vt. 8. Reasons against Antinomianism. C. Perry,* Worcester. 9. Christianity opposed to enthusiasm. J. Bates, Randolph, Vt. 10. Propriety and importance of systemactic theology. C. Walker, Rindge, N. H. 11. The importance of the doctrines of Christianity as connected with its precepts. D. Greene, Stoneham.

ECCLESIASTICAL HISTORY.

12. Utility of historical theology. A. Cobb, Abington. 13. History of the apostle Peter. A. B. Camp, Litchfield, Conn. 14. Life and labors of Paul. R. Harris, Brattleboro' Vt. 15. The spirit of ancient Monachism. J. Adams, Andover. 16. John Knox, the Scotch reformer. M. Pratt, Pawlet, Vt.

SACRED RHETORIC.

17. British pulpit in the time of Charles II. D. Crosby, Hampden, Me. 18. Remarks on Robert Hall, T. Riggs, Oxford, Conn. 19. Important usefulness connected with the proper application of good common talents to the preacher's work. J. P. Tyler, Griswold, Conn. 20. Indiscretion in the pulpit. E. Barnes, Florence, N. Y. 21. Extreme caution in the pulpit. J. F. M'Ewen, Claremont, N. H. 22. The peculiar motives to ministerial enterprise in this country. G. C. Beckwith, Granville, N. Y. 23. The preacher can operate successfully upon mind, only by conforming to its laws; with the valedictory addresses. S. C. Jackson, Dorset, Vt.

Recorder & Telegraph.

*Absent on account of indisposition.

A number of the *Alumni of the Theological Seminary, Andover* assembled according to previous notice, on the morning of the annual examination in one of the lecture rooms. After uniting in prayer, a Committee was appointed for the purpose of taking into consideration the establishment of a similar meeting annually, and the regulations and the exercises which might be appropriate, and report them on the morning of the next annual examination. *Ib.*

We perceive from a notice in the Recorder that Rev. Justice Edwards of Andover has been requested by the Executive Commitee of the American Society for the Promotion of Temperance, to visit several of our Sea Ports and other large Towns, for the purpose of taking measures to bring more fully before the public the nature and design of this Society, and to accomplish more extensively and permanently its objects.

BIBLICAL CRITICISM.

JOHN XII, 27, 28.

Now, saith Jesus, is my soul troubled. The scenes of agony through which I am destined to pass, are so near at hand, and so exceedingly formidable, that in the immediate prospect of them human nature recoils, and my heart trembles. And what shall I say?—What prayer shall I offer up to my heavenly Father, who heareth me always, at this alarming crisis? Shall I listen to flesh and blood? Shall I desert the honorable cause in which I am embarked? Shall I ask to be excused from the dreadful conflict? Shall I say, Father, save me from this hour?

This is evidently our Lord's meaning, and the clause ought to be read with an interrogation. It is not honorable to our Lord's character, it is not consistent with the usual form, and dignified tenor of his mind, to suppose that he first offers an unqualified prayer to be excused from suffering, and then immediately retracts it. His meaning in this brief but interesting soliloquy unquestionably is, to express the firmness of his resolution, and his entire devotedness to the will of God, in the discharge of his mission; q. d. What prayer will it become me to offer in these trying circumstances? Will it suit my character and office—will it agree with the glorious prospects which are now opening before me, and the immortal prize which I have in view, to listen to the suggestions of appalled and fainting nature? I cannot act so base, so unworthy a part. If I were now to decline the cup of suffering, I should defeat the main purpose of my mission. It was for this cause that I came to this hour. It was that by my death I might ratify the covenant of love; that I might redeem mankind from the bondage of error, idolatry, and vice, and might save them from wrath and ruin; that I was sent to preach the gospel, and was empowered to authenticate my divine mission by signs and miracles; to accomplish, therefore, this gracious purpose of reconciling the world to God, and of bringing many sons to glory, I willingly submit to all that is necessary previously to undergo; I refuse not to die; I shrink not from any suffering, however severe. I have only one petition to offer; Father, glorify thy name; fulfil all thy good pleasure in thy devoted servant. I came into the world to do thy will, for that will is mine. Let God be honored, and I am well pleased; whether it be by labor or suffering, by life or death.

Belsham's Discourses.

ZACHARIAH II, 5.

"For I, saith the Lord will be unto her a wall of fire round about, and will be a glory in the midst of her."

Here the Lord promises to be a wall of fire round about Jernsalem, which seems to be in allusion to the manner in which travellers in desert countries defend themselves in the night-time from the wild beasts, viz. by placing fires in different directions around them. This was our constant practice in the wilds of Africa, when firewood could be obtained. While the fires continued to burn we were in perfect safety, as no undomesticated animal, however ferocious, will venture near to fire. *Evang. Mag.*

SELECTIONS.

The July Number of the Christian Observer contains a review of "Sermons by Rev. J. S. Foster," from which we take the following analysis of one of the Sermons with the extract given in the Observer. The remarks of the reviewer contain useful hints.

"The seventh sermon is a defence of the sober exercise of the affections in religion. The author enumerates joy, grief, fear, hope, surprise, anger, love, gratitude; 'those sundry fashions and forms of appetite,' as they have been termed, which operate as the most powerful incitements to any course of action. True religion, the author remarks, when sincerely and heartily embraced, must exert a very considerable influence over this part of the constitution of man, and furnish great occasion for calling it into operation and activity. He points out the objects and principles exhibited by the gospel, in their operation on these important springs of human action. The whole view is clear and judicious, though we think that scarcely sufficient prominence is given to that master affection in religion, love; which, though but one among the various affections enumerated by the author, ranks above them all in its potency. The author, we could imagine, is a little constrained in giving free exercise to his own feelings on this subject, from a dread of fanatical abuse, to which passion not regulated by principle is ever liable. But, admitting this liability, we would not see the Christian shrink from the fullest measure of elevated feeling in his love to God. So long as the feeling is right in its kind, it cannot be excessive, even should it become an emotion as ardent as that which distinguished the glowing language of St Paul, or the seraphic aspirations of the beloved Apostle John. We, however, quite agree with our author in the marks which he points out for ascertaining whether our affections are exercised in religion, and in the seasonable consolation and encouragement which he holds out to those sincere Christians who may be tempted to apprehend, that, because they are destitute of the highest enjoyments, they want the substance of religion. Among the tests of our affections being truly engaged in religion, he mentions taking delight in the more private acts and exercises of piety; feeling pleasure in conversing with good men, 'the saints upon earth,' on topics connected with religion; also by an obedient practice; and carrying the spirit of religion into the most busy engagements of active life, so that every action becomes sanctified by faith and prayer.' We could with great pleasure quote largely from this discourse; but we have space only for a portion of the preacher's forcible concluding address to those whose affections are *not* exercised in religion.

"We meet, alas! with many who are warm and ardent in any thing but religion. In all other pursuits they manifest an activity and earnestness more than proportionate to the value of the objects they are pursuing, even on the supposition that there were no life beyond the present. To promote their worldly advancement, they can 'rise early, and late, take rest,' and 'eat the bread of' unceasing 'carefulness' and toil. Is their property invaded, or their character assailed? How quickly alive are they to such attacks as these! How is their indignation awakened, and their pride up in arms to resent the affront, or repair the injury! Does some promising occasion present itself for the increase of their temporal prosperity? What hope and joy are visible in their countenances! How is every faculty of body and mind called into action for the purpose of following up their advantage and improving the golden opportunity! Have they lost a beloved friend or relative? How intense is their sorrow! In the conjugal and parental relations of social life, they manifest the warmest sympathy and the tenderest affection. All this is amiable and as it should be. Yet view the same persons with respect to the great business of religion, and how altered do they appear! Here, and here only, they are cold and inactive.—Those passions and affections, which mingle so largely with all their worldly interests, are no longer to be found operating with their wonted energy, in what relates to the great work of their salvation. They may not altogether neglect its ordinances, nor disregard its obligations. They may acknowledge its importance, and fondly imagine that they are in the sure road of everlasting peace and joy. But is there not in all this a lamentable and fatal inconsistency? Were they properly in earnest about spiritual things; could they depart so widely from their natural disposition, from their constitutional tendencies, and characteristic properties? Surely, were they but half as much alive to the concerns of religion as they are to the things of time and sense, they would manifest more ardour and anxiety for securing the blessings which it offers.

"The religion of Christ is a religion of the heart and affections, as well as of the understanding and reason. Those fruits of the Spirit, which it inculcates and requires, consist not merely in meekness, truth, and temperance; but also in love, peace, and joy; in filial fear; in animating hope; in penitential sorrow on account of sin; and in habitual desires and endeavors after a conformity to the will of God here, and the enjoyment of his eternal presence hereafter.—Let us try our religion by this test; and may we be enabled to return such an answer to our consciences as will confer upon us the fruits of solid peace while we live, and the well-founded hope of a blessed immortality, when we come to die."

"HE THAT DOETH THE WILL OF GOD, ABIDETH FOR EVER. This is, indeed, an amazing thought, and worthy of the most serious attention. Behold yon marble statue—the wonder of ages: it still retains its beauty and perfection, it has retained them for centuries, while the frail original has long since mouldered away. But when a few more years or ages are passed, this also shall decay, and crumble into dust.—Mark that stupendous tower; how deep its foundation; how dense its walls; how lofty its battlements; how firm its structure! It has stood for ages; it promises to stand for ages to come. Yet the time is approaching when it will tumble into ruins. Behold the great mountains; their foundations in the centre of the earth; their summits piercing the clouds; they seem built for eternity, and bid defiance to age and time. Yet even these mountains, though deemed perpetual, shall depart; and the everlasting hills shall be removed.—Consider the foundations of the earth. Survey the pillars of the universe. How firm and durable they are! How many thousand years they have already subsisted! How many ten thousand more they are likely to stand! Yet there is a period advancing when these mighty pillars shall burst asunder, and universal ruin shall raise her standard upon the wreck of the creation. The heavens shall be folded up like a scroll; the elements shall be dissolved; the earth shall flee away; and the sea shall find no place. Nevertheless, amidst the universal consternation, the servant of God, he that has done his Maker's will, remains undismayed. The Rock of ages is immovable. Upon that rock he stands; and views with a composed and undaunted eye the accomplishment of the great plan of Providence in the dissolution of the frame of nature.—Upon that rock he shall ever stand. And while time, and years, and ages roll on; while worlds dissolve and pass away; while stars, and suns, and systems, undergo the most awful and stupendous revolutions, he that hath done the will of God abides unmoved; his heart is fixed; his character is made perfect; his state is secure; his happiness is unchangeable. The eternal God is his refuge, his everlasting portion, and his exceeding great reward."

Belsham's Discourses.

Extract from a Funeral Sermon by Robert Hall

"To that state all the pious on earth are tending; and if there is a law, from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing presses on towards eternity; from the birth of time, an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature; is enriching itself by the spoils of earth; and collecting within its capacious bosom whatever is pure, permanent, and divine; leaving nothing for the last fire to consume, but the objects and the slaves of concupiscence; while every thing which grace has prepared and beautified, shall be gathered and selected from the ruins of the world, to adorn that eternal city, 'which hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof.'"

The following paragraphs are from the Tract last published by the American Unitarian Association, entitled, 'CAUSES OF THE PROGRESS OF LIBERAL CHRISTIANITY IN NEW ENGLAND."

"It is time for men to be done with the senseless clamour, that we have departed from the principles of the Fathers of New England. If it is merely meant by this, that we have been able to make some progress in religious knowledge during the two long centuries that have intervened, is this any cause of wonder? Is this a proper ground of accusation? Nay, is this any thing more than what, as we have seen, our fathers themselves expected? Besides, it is nothing to the purpose to prove, that our opinions and practices are different from theirs: for the circumstances are also different. It must be shown that our opinions and practices would have been different from theirs, had they been placed in the same circumstances. The question is, whether we are in the same progress, not whether we are in the same *stage* of the progress; for, supposing us to be in progress, this *must* alter from age to age. The question is, whether we are men of the same cast of character; and being so, whether it is possible for us to hold different opinions from what we do, in the present advanced state of society and the human mind. For who were our fathers? Were they the men who thought that the Reformation had gone far enough? No.—Were they the men, who conceived that nothing more was to be learned from the Bible? No.—Were they the men tamely to acquiesce in the imposition of a creed, which the age had outgrown? No.—Were they the men to shrink from an avowal of their dissent from popular and long established errors, from a dread of the cry of innovation? No.—All history answers, No. Neither are we; and it is because we are not, that we hold our present position in the religious world; and should we ever desert it from timidity, or betray it from inconstancy, we prove ourselves, by that act, unworthy of our name and race. I believe, as I believe I live, that if the Fathers of New England, if Robinson and Higginson, Bradford and Winthrop, had been two hundred years later, they would have been found among our warmest and most effective coadjutors. And in that cloud of Witnesses, who have finished their testimony, and are now looking down on the struggles and triumphs of truth in this world, I believe, as I believe I live, that there are none, who will behold with more joy than they, that the impulse, which their example gave to religious inquiry and religious liberty, has not been lost on the generations that have followed them." * * *

"It is remarkable, that the principle of Independency has been adopted in the prevailing form of church government no where else, but in New England. Here, however, our ancestors took special care, that the privilege should be secured, and watched with a searching jealousy every motion in church or state, that threatened its infringement. To the demands of popes, or bishops, or councils, or synods, or consistories, or presbyteries, they had but one answer to make, and that was always ready. 'Jesus I know, and Paul I know; but who are ye?' They conceive, that every congregation of christians possessed within itself all ecclesiastical powers and faculties; to be exercised and applied according to the will of the whole, or, in case they were divided, of a majority, of its members." * * *

"It was this everwakeful suspicion, this unconquerable dread of every thing like ecclesiastical consociations and tribunals, to which our churches are indebted, not only for much of the liberty they enjoy, but also for much of the progress they have made in religious inquiry. As it was, we know that the most unbounded influence of Cotton, and others of the clergy of that day, gave occasion for serious alarm to the leading men of the colony; and nothing but this determination of the people to preserve their congregational independency could have presented an effectual barrier to the encroachments of that most subtle, plausible and imposing of all usurpations, I mean, the usurpations of the priesthood. Could they have succeeded in establishing a spiritual court—claiming and exercising authority over ministers and churches, over faith and conscience, like all other courts of the kind, its first act would probably have been to decree a cessation of intellectual and religious improvement throughout its jurisdiction; and it might have made the difference of a century in the advancement of the mind on the prohibited subjects. True it might, and it probably would have disclaimed the use of the civil arm. It might have had nothing to do with racks, and faggots, and dungeons, the common accompaniment of persecution in the old world. But there may be a tyranny, where there is no visible tyranny. Men may be enslaved by the use that is made of their fears, prejudices, and superstitions. The conscience may be shackled, while the body is free. Men may wear their fetters in their souls. And that it has not been so with the people of New England, has been owing not a little to the popular and independent cast of our religious institutions.

We do not pretend, that our fathers were free from the errors and the bigotry common to their times; but there is one thing, in which they differed from all their cotemporaries, and which entitles them to the gratitude and veneration of their posterity. Though they had their errors and their bigotry, they did not seek to entail them on their descendants, by incorporating them into formularies and creeds, that were to be of perpetual obligation. They left their views of religion, such as they were; but they left them without any obstacle to their correction and amendment, whenever this should become necessary to accommodate them to the progressive illumination of the human mind. Compare our condition in this respect, with that of the English Establishment, from which our fathers separated. The liberal members of that church have eight times attempted its reform, but without the least success; so as to justify the strong language used by one of its most distinguished ornaments, as he looked back on these failures, and in the bitterness of his soul considered that the cause of them was permanent. 'Here then, hath Terminus fixed his pedestal, and here hath he kept his station for two centuries. We are just where the Acts of Uniformity left us, and where, for aught that appears in the temper of the times, the last trumpet will find us.'

"No, it will not be so. There is a power at work, stronger—infinitely stronger—than the establishments of men, which is trying all establishments, as it were, by fire. They may multiply their creeds and subscriptions, until, to use the language of Milton, 'he who takes orders, must subscribe slave, and take an oath withal;' there is that, however, in the *tendencies* of society and the human mind, which tells us that they cannot be forever resisted. But though creeds and establishments cannot stop the progress of truth, they may, and they will obstruct its natural and regular progress; and it is because they have not existed in our churches to obstruct the natural and regular progress of truth, that Liberal Christianity has made such advances. It is remarkable of Liberal Christianity in New England, that it is almost entirely of domestic growth. It was not brought here; it has grown up spontaneously. Intelligent and thinking men all over the country, without any concert, and with nothing but the Bible for their guide, have been led to adopt liberal views; in some instances, without being aware at the time, that there were any other persons in the world holding a similar faith. Nay, I believe it to be undeniable, that wherever all artificial obstructions to free inquiry are removed, Liberal Christianity will spring up spontaneously. Its friends certainly think so; and that its enemies think so too, is proved by the fact of their resorting to these artificial obstructions, avowedly as their only security against is further and universal spread. To account, therefore, for the greater progress which Liberal Christianity has made in New England, than elsewhere, it is only necessary to consider, what all will concede, that there is no other place in the world, where so few artificial obstructions exist to the progress of truth."

CHRISTIAN REGISTER.

SATURDAY, OCTOBER 7, 1826.

We have observed in several newspapers a kind of writing which we think cannot be approved by correct religious feeling. The politics or the occurrences of the day are narrated in the style and language of Scripture. We are presented with chapters of chronicles, made in form and phraseology to correspond with the "Chronicles of the Kings of Israel." The practice is pernicious. It burlesques the language of the sacred records, connects with them ludicrous associations, and is attended with no possible good. The serious are grieved, the young injured. The mind whose taste has not been corrupted, could derive no entertainment from the perusal of such mimicry, and we hope that no editor who respects the Bible will give communications of this character, a place in his columns.

Dr Griffin, in a sermon recently preached before the American Board for Foreign Missions, brings several arguments in favor of missions to the heathen. Among them is the following. "My fifth argument is, that all the wealth of the world was given to Christ as a recompense for redeeming our souls; and shall the ingratitude of man withhold from him his hire?" The old doctrine of Calvinism was, that the Son paid to the Father an equivalent, by which men were redeemed from everlasting ruin; that he offered, some said his sufferings, others his righteousness, as the price of man's salvation. It now seems that "the councils of heaven" were misrepresented, the nature of "the compact" is changed. The Father *hires* the son! Where is the disinterestedness of the blessed Saviour, if such language be allowable? And what views can a person who adopts it, entertain of the perfections of God or the character of Christ? This whole Sermon, highly as we see it is commended, seems to us rather a singular production from one, who in his address before the Pastoral Association declaimed so warmly against affectation of style. We have seldom read a more determined attempt for effect, or, judging by the preacher's own rules, a more lamentable example of false eloquence.

The fifty-third Number of the North American Review was published on the first of October. The punctuality with which this work, and the Christian Examiner of late, have appeared is commendable. From the perusal that we have been able to give to the present Number, we think it fully sustains the reputation of the Journal. It is thoroughly American in its tone. As scholars we might have wished that so large a portion had not been devoted to political topics, but these topics interest the generality of readers, and a book to be popular, must meet the tastes and wants of the community. The first article contains a sketch of the history of our army, our present system of fortifications and the military Academy at West Point. The second notices the materials for American History, which are yet within the reach of individuals and societies. Then follows a short account of the Patent Office, and remarks on a work, lately published in Germany, on democracy in the United States. The article on the Constitution of Colombia, the longest in the number, enters into a comparison between this constitution and that of our country, and suggests some useful hints for the Colombians, who, it is to be hoped, read the Review. Dr Webster's manual of Chemistry and Flint's Valley of the Mississippi are highly commended. The review of Mrs Barbauld's Works has given us much pleasure. It was written by one who understood her excellencies. The examination of American Claims on France we shall be excused for not reading, as we are neither politicians, nor claimants. Judge Johnson is rather roughly handled in the remarks on his defence of certain historical statements made in his Life of Greene. This article contains a letter from Mr Pickering of Salem, in which he gives his recollections of the battle of Germantown. The "Sketch of the United States by a Russian" is recommended as "a modest and sensible book." The Critical Notices, twelve in number, conclude this volume of a work, which is every day becoming more important as a means of regulating public opinion, not only in North but in South America.

The Editor of a religious magazine established a short time since in New Brunswick, N. J. inquires "Can none of our correspondents give us an able piece on creeds and confessions?" If we should remind him of his neighbor at Princeton, and hint that he might there find the disposition, whatever might be the ability, we fear lest the reverend editor should be tempted to repeat the courteous language which he has used in speaking of the Christian Examiner, and not make "the necessary allowance for that vile jargon and cant which passes sometimes for wit in the Unitarian school.'

Several extracts have appeared in the Register from Miss Opie's *Illustrations of Lying*. Those who have read them will not need that the book should be recommended to them. Yet we may be permitted to express a hope, that no one will be satisfied with those extracts alone. The whole book must be read, in order to its being duly appreciated. It is a connected series of moral instruction, the complete purpose and effect of which can be estimated only from an acquaintance with the whole. The tales are extended anecdotes, many of them apparently from real life, designed to illustrate a moral treatise.—Mrs Opie's standard of truth telling is very strict and high. The breaches of veracity, which seem slight to others, appear criminal to her. She describes them, argues their sinfulness, reasons on their guilt, and then enlivens and enforces her sentiment by an example—which is often worked out into a tale of eminent power and pathos, that sends home conviction with deep impression to the heart. In this way it is rendered one of the most powerful moral treatises we have met with. No one can read it without being affected, impressed, set on thinking, and probably awakened to new vigilance over his speech.

We are glad to see the Sermons lately published in a volume, by Mr Ware, "On the Character and Offices of Jesus Christ," printed as Tracts, which may be bought separately, and at a low price. We recommend them to those persons who are desirous to see Unitarian views of our Saviour's mission, and to those also, who are disposed to purchase tracts for distribution.

We have received copies of English religious journals for July and August. Their contents are not very interesting. We learn from the Monthly Repository that Mr Belsham has lately published a volume of "Sermons on Doctrinal and Practical Subjects." From this volume are taken extracts given on our first page. Dr Channing's Remarks on Milton, and the article on Lord Byron from the N. A. Review, which excited so much clamor in this country, have been re-published in England.

Mr John A. Williams has accepted the invitation of the First Congregational Society in East Bridgewater to become their pastor; and Wednesday the 18th day of October is appointed for the ordination.

The Rev. Charles Robinson, who has been invited by the Congregational Society in Groton, to become their pastor, has accepted the invitation, and will be installed on Wednesday, the 1st of November.

Mr John P. B. Storer has accepted the invitation of the Congregational Society in Walpole, Mass. to be their pastor.

The Executive Committee of the American Unitarian Association request auxiliary Associations to communicate officially the fact of their existence to the Secretary. Such communications will be acknowledged in the Christian Register, and it is obviously proper that they should be made, as the directors of the Association would not be justified in acting on mere report. They have incidentally learnt that several auxiliaries have been organized, but the only one from which official intelligence has been received is in the first parish in Hingham.

They would also state, to prevent misapprehension, that the blank left in the first article of the Constitution for the auxiliaries annexed to the "First Annual Report," is to be filled by a vote of each auxiliary. Tracts are sold to Auxiliaries at a discount of 33 per cent. They must decide whether their members shall take those tracts at the same, or at a less discount from the retail price. Each auxiliary which has a depository will establish its own rules for the sale or distribution of tracts obtained from the General Association.

We have been requested to copy the following notice from the Boston Gazette of yesterday. We would express our own sense of the highly useful purposes of the Evangelical Missionary Society, and of the benefits which have resulted from the appropriation of its funds.

"The Evangelical Missionary Society of Massachusetts will hold their Semi-annual Meeting at Salem, on Wednesday, the 11th inst. A discourse will be delivered before the Society, in Rev. Mr Brazer's church, at 11 o'clock.—This is a domestic missionary society, whose object it is to assist small and destitute churches, and to furnish religious teachers, a part of the year, for the new settlements. It deserves the support of the pious and benevolent, who are desirous of being fellow-labcrers in the cause of divine truth."

In a letter lately received from Rev. Mr May, of Brooklyn, Conn. he says—

"We have succeeded in establishing a Peace Society under most favorable auspices. On Wednesday, (Aug. 16,) there was a meeting of gentlemen from all parts of the county, in my church, for the purpose. Between forty and fifty have entered the Association, five of whom are orthodox ministers. Our President is one of the most distinguished physicians in Connecticut, Dr Hubbard of Pomfret, and all our officers are respectable men."

We believe this is the first Peace Society formed in Connecticut.

From a catalogue of the English High School, just put into our hands, we learn that the present number of scholars is 159; 30 in the first class; 45 in the second; 84 in the third. Of these, 52 came from private schools; the rest, 107, from public schools, viz. 22 from the Bowdoin School; 19 from the Latin School; 18 from the Mayhew School; 13 from the Boylston School; 11 from the Hancock School; 10 from the Franklin School, 7 from the Adams School; and 7 from the Elliot School.

As many of our readers have taken an interest in the establishment of the Gymnasium, we quote the following pleasant paragaphs from the Medical Intelligeucer.

"The Boston Gymnasium was opened on Thursday last, at six o'clock in the morning, for exercise and instruction. The principal Instructor is Charles Follen, LL. D., a pupil of the celebrated Jahn; the assistant instructor is George F. Turner, A. B., of Virginia, recently a distinguished pupil in the gymnasium at Cambridge."

"We have just received a number of books and a long letter from the excellent Gymnasiarch of Paris Colonel Amoros. This enlightened and generous philanthropist, though constantly occupied, has satisfactorily and minutely replied to some inquiries submitted to him some time since respecting the art and science which he teaches with equal credit to himself and benefit to the citzens of Paris.

"A gentleman writes from London, that 'gymnastics are now overspeading the whole country,—for women as well as for men, and for little children as well as for both. I should remark here that vaulting the wooden horse and exercising on the *triangle*, are getting to be special favorites among the active and graceful exercises of the system. Incredible things are done every day, on both, by men who were much too stately and dyspeptic, a few months ago, to lift their feet with a jump. They are cured now,—cured of dyspepsia, and cured of a worse fault, their absurd carriage. They sleep well, eat well, and look well, and what is more they behave well, since they are made happy by bodily exercise.'

"It is certainly a cheering improvement to exchange the privilege of being stately, helpless, out of health and humor, for a disposition to come down to the common movements and sympathies of society, and for the means and inclination of cultivating our capacities for action, vigor, usefulness, and enjoyment.

Extracts from the Correspondence of a Gentleman lately travelling in the Western States.

Wednesday July 12th, I left Vincennes for Terre Haut distant sixty miles. On my way thither I passed through a village of Shakers, situated on the Wabash, twelve miles north of Vincennes. The village is remarkable for that neatness and simplicity, which are so eminently characteristic of the Shakers. The society consists of nearly a hundred members; they are here, as well as in other places, accused by the "world's people" of secret meetings for immoral purposes; it yet remains with the accusers to prove the charge. In the evening I arrived at Miriam, on the Wabash, and the seat of justice for Sullivan county. The village contains fifteen or twenty families, in many of which I made unsuccessful applications for a lodging, as I could not find a single one, in which there were not one or more cases of billious and intermitting fevers, as it was several miles to the next house, and my horse was much tired with wading through the mud, I was about to share a stable with him, rather than urge him further, when the merchant (for there is but one in the town) offered me such accommodations as his store afforded, adding that he was a bachelor and took care of himself.

Thursday, 13th, I arrived at Terre Haut the shire town of Vigo county. This also is on the Wabash. Terre Haut has a population of about 300; one Presbyterian, and one Methodist society; also a few Baptists and Christians though not sufficiently numerous in the immediate neighborhood of the village to support regular preaching. The Methodists have a house for public worship and preaching as often as their minister performs his circuit. The Presbyterians occupy the court house. A few miles south west from the town on the Illinois side of the river, is the residence of two eminent preachers in the Christian church, David M'Gahey and Henry A. Palmer. I should have visited them, had they not been absent on a preaching tour.

Saturday, 15th, Having learnt that the first thirty miles of my way towards Indianapolis, the seat of Government, was through a thick forest, without a single habitation, and no road other than a bridle way which was often concealed by thickets, I began to make some inquiries what course to pursue, when fortunately I met with a man who had lately passed through the same forest, and was now ready to return. We provided provender for our horses and set forward on our journey. During the twilight we crossed the ford at Eel river and soon arrived at Bowling Green the shire town of Clay county. The county was lately set off and the shire town consists of three log cabins, in one of which I spent the night. The area on which the cabins are built and on which alone, the trees have been felled and burnt, contains three acres; and is surrounded on every side by the primitive forest.

Sunday, 16th, I rode 18 miles to Spencer, the seat of Justice for Owen county, in hopes of attending Meeting, but on my arrival I learnt that there was no meeting in the place, though the Methodists sometimes have preaching. The village contains 60 or 70 inhabitants; it is situated on the bank of White river, which is generally thought sufficient to support steamboat navigation during the spring months, as high up as Indianapolis; it is of course increasing fast.

Monday, 17th, I stopt at Bloomington, the shire town of Monroe co. It has a population rising 300; a Presbyterian, a Methodist and a Christian Society. In the skirts of the village are two camp grounds with booths for public worship. The Christians in Bloomington and its vicinity constitute a numerous and respectable part of the community. I called on brother Henderson a Christian preacher, and was received with joy and gratitude when I made known the object of my visit. He and his family had just returned from a Communion Meeting, which continued through Saturday and Sunday; he said they had a happy meeting, five had professed religion, and perfect order and christian conduct prevailed throughout the meeting. He also informed me there were 5 Churches in the vicinity, consisting of, from 50 to 100 members each. He was pleased to hear of the progress of "that Christian liberty wherewith Christ hath made us free," in the eastern states, and was desirous to establish Christian fellowship by correspondence and co-operation. There is one classically educated preacher in this neighborhood, who belongs to the Christian church. In the evening I continued my journey towards Indianopolis where I arrived on the night of the 18th, having passed through Martinsville the shire town of Morgan county, containing 30 or 40 inhabitants without meeting house or minister. On the morning of the 19th, I called on brother Morris, a lawyer, and a preacher, in the Christian church. He informed me that there were two churches of his denomination near to him, the one on Eagle creek, the other just north of the town.* There are three organized churches in addition to these; the Presbyterian, consisting of about 30 members; the Baptist, of nearly the same number, the Methodist, of nearly a 100. I became acquainted with Esquire Colburn, and Dr Lilly, formerly of Boston; they informed me, that the place, (Indianapolis,) was healthy, with the exception of the intermittent fevers in the fall season; this however is probably owing to the newness of the place, and the surrounding woods, as there are but about six acres from which the primitive forests have been cleared away. In addition to this, the surrounding country is remarkably level, and White river on which the town is built, is of course, a sluggish stream. The present population is about 800; as the seat of government is now permanently established in this place, its increase will probably be rapid. Religious sects are here so divided, that a man's religious tenets cannot render him very unpopular, as neither sect is more numerous than all the others; for this reason there is more freedom of inquiry, and less persecution, than usually prevails where one denomination outnumbers all the others.

*You will recollect, when only two or three churches are mentioned in a county, that in this part of Indiana, it is not unfrequently the case, that the village at the county seat constitutes the only one in the county, and that other improvements, of which there are but few, are generally scattered along some fertilizing stream, at such a distance from each other, as to render weekly meetings impracticable.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIN REGISTER.

Mr Editor,—I wish to ask of you, or through you, of some one of your correspondents, 'a reason' for a custom of universal observance, which, however, seems to me objectionable in practice and theory. At the ordination of a congregational clergyman, a prayer is made accompanied with *imposition of hands*. It is this usage of laying hands on the head of the minister elect, the advantages and propriety of which I shall be indebted to you to explain. It seems to me objectionable in practice, because it places the officiating clergyman in an awkward situation; any one who has seen four or five ministers crowding together, and stretching out their arms, some of them, perhaps, standing on tiptoe, and just resting their fingers on the candidate's head, will understand what I mean; because it qualifies the effect of the prayer on the congregation; no one can have witnessed such a scene without having his devotional feelings disturbed, at least for the moment; because it must be a disagreeable ceremony to the young man, whose mind is in some measure withdrawn from the solemn topics of the prayer by the sensation of strange hands pressing, and sometimes beating, on his head. Unless there be strong reasons in favor of the custom, these objections, which are all founded on fact, seem to require that it should fall into disuse. But my greatest aversion is to what I call the theory of the practice. What does this imposition of the hands of fallible men mean? It is, I have been told, an imitation of the apostolic usage. The passages in the New Testament, from which it appears thet this practice was observed by the apostles, show also that it was the sign of certain miraculous powers conferred by them. "Give me also this power," said Simon of Samaria to Peter, when he "saw, that through laying on of the apostles' hands the Holy Ghost was given." In some instances I presume it signified that an extraordinary illumination, or fitness for preaching, was communicated. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," was Paul's charge to Timothy. Now, if congregational clergymen assume that the ministry has passed down by regular succession, and the miraculous gifts of the apostles with it, into their hands, it is very well that they should preserve the sign; or, if they conceive that they communicate to the candidate any peculiar aptness for teaching, it is very well that the mode of communication should be visible; but if they disclaim such prerogatives, ought they not to drop the ceremony? If the things signified have ceased, ought not the sign to cease also? I believe, Mr Editor, that others, beside myself, would be gratified by an answer to this question. If the custom have any signification, it implies the existence of a power which, I do not believe, is lodged in the hands of any minister or company of ministers; if it have not any meaning, it should not be connected with a peculiarly solemn act of prayer.

Juvenis.

FOR THE CHRISTIAN REGISTER.

Mr Editor.—I lately met with a striking instance in proof of the confusion introduced into christian worship by the doctrine of the Trinity. So long as those who pray, confine themselves, as they commonly do, to addressing the Father only, this confusion is not apparent; but it is apt to become evident the moment they address the three persons separately. The case I refer to is this.

I attended an evening lecture conducted by a preacher of eminence. In the course of his prayer he addresed the three persons in the Godhead separately. In his address to Jesus Christ, he prayed, that *men may know Thee the only God and Jesus Christ whom thou hast sent.*

This is a more remarkable instance than I have ever before noticed. But a friend who was once a Trinitarian told me, that the confusion which the doctrine creates in prayer was the first circumstance that led him to doub t its truth.

John Robinson.

MR EVERETT'S FOURTH OF JULY ORATION

Mr Editor,—As the Christian Register has always been the avowed friend and direct promulgator of pacific principles, I a little wonder that you have suffered some auspicious signs of the times to pass without notice. If the principles of peace are to prevail, and war to be finally abolished from the christian world, it must be by means of public opinion. The general sentiment of society must be against it. Men must learn to feel about it, as they do about some other old and barbarous customs—as too savage and wicked to be thought possible. This state of mind must be brought about by the vigilant efforts of the friends of peace. They must speak loudly and frequently, and not suffer men to forget the truth on this point. They must keep the press alive and eloquent. And, whenever an advocate of the great cause appears in any quarter, his influence should be brought forward and used, and every echo of the country awakened with the report. No man should be suffered to speak, who speaks to the purpose, without his words being repeated. No argument, or illustration, or new view should be adduced, without being pressed on public notice, until it shall become familiar to men's minds, and make a part of their habitual feeling on the subject.

I have been led to these remarks by having just been reading, again, a passage in Mr Everett's fourth of July Oration. In this passage, (p. 37,) he argues that one consequence of the prevalence of republican institutions must be, "*to make wars less frequent, and finally to make them cease altogether.*" This animating and encouraging doctrine he illustrates from a rapid survey of the usual causes of war in times past; and as it is solid ground to the friends of peace, full of hope and glad anticipation both to the cause of our country and the cause of philanthropy, I venture to ask the insertion of it in your paper. It is one of those arguments in behalf of the peace societies, which ought to be familiarly known, and which can be surveyed by none in all its bearings without confidence in the result.

"A great majority of the wars, which have desolated mankind, have grown either out of the disputed titles and rival claims of sovereigns, or their personal character, particularly their ambition, or the character of their favorites, or some other circumstance evidently incident to a form of government which withholds from the people the ultimate control of affairs. And the more civilized men grow, strange as it may seem, the more universally is this the case In the barbarous ages the people pursued war as an occupation; its plunder was more profitable, than their labor at home, in the state of general insecurity. In modern times, princes raise their soldiers by conscription, their sailors by impressment, and drive them at the point of the bayonet and dirk, into the battles they fight for reasons of state. *But in a republic where the people, by their representatives, must vote the declaration of war, and afterwards raise the means of its support, none but wars of just and necessary defence can be waged.*—Republics, we are told indeed, are ambitious,—a seemingly wise remark, devoid of meaning. Man is ambitious; and the question is, where will his ambition be most likely to drive his country into war; in a monarchy where he has but to 'cry havoc, and let slip the dogs of war,' or in a republic, *where he must get the vote of a strong majority of the nation?* Let history furnish the answer. The book, which promised you, in its title, a picture of the progress of the human family, turns out to be a record, not of the human family, but of the Macedonian family, the Julian family, the families of York and Lancaster, of Loraine and Bourbon. We need not go to the ancient annals to confirm this remark. We need not speak of those, who reduced Asia and Africa, in the morning of the world, to a vassalage from which they have never recovered. We need not dwell on the more notorious exploits of the Alexanders and the Cæsars, the men who wept for other worlds to visit with the pestilence of their arms. We need not run down the bloody line of the dark ages, when the barbarous North disgorged her ambitious savages on Europe, or when at a later period, barbarous Europe poured back her holy ruffians on Asia; we need but look at the dates of modern history,—the history of civilized, balanced Europe. We here behold the ambition of Charles V, involving the continent of Europe in war, for the first half of the sixteenth century, and the fiendlike malignity of Catherine de' Medici and her kindred, distracting it the other half. We see the haughty and cheerless bigotry of Philip, persevering in a conflict of extermination for one whole age in the Netherlands, and darkening the English channel with his armada; while France prolongs her civil dissensions, because Henry IV was the twentysecond cousin of Henry III. We enter the seventeenth century, and again find the hereditary pride and bigotry of the House of Austria wasting Germany and the neighboring powers with the Thirty Year's war; and before the peace of Westphalia is concluded, England is plunged into the fiery trial of her militant liberties. Contemporaneously, the civil wars are revived in France, and the kingdom is blighted by the passions of Mazarin. The civil wars are healed, and the atrocious career of Louis XIV begins; a half century of bloodshed and wo, that stands in revolting contrast with the paltry pretences of his wars. At length the peace of Ryswic is made in 1697, and bleeding Europe throws off the harness and lies down like an exhausted giant to repose. In three years, the testament of a doating Spanish king gives the signal for the Succession war; till a cup of tea spilt on Mrs Masham's apron, restores peace to the afflicted kingdoms. Meantime the madman of the North had broken loose upon the world, and was running his frantic round. Peace at length is restored, and with one or

two short wars, it remains unbroken, till 1740, the will of Charles VI occasions another testamentary contest; and in the gallant words of the stern but relenting moralist,

The queen, the beauty, sets the world in arms.

Eight years are in this time sufficient to exhaust the combatants, and the peace of Aix-la-Chapelle is concluded; but, in 1755, the old French war is kindled in our wilderness, and through the united operation of the monopolizing spirit of England, the party intrigues of France, and the ambition of Frederick, spread throughout Europe. The wars of the last generation I need not name, nor dwell on that signal retribution, by which the political ambition of the cabinets at length conjured up the military ambition of the astonishing individual, who seems, in our day, to have risen out of the ranks of the people, to chastise the privileged orders with that iron scourge, with which they had so long afflicted mankind; to gather with his strong plebeian hands the fragrance of those palmy honors, which they had reared for three centuries in the bloody gardens of their royalty. *It may well be doubted, whether under a government like ours, one of all these contests would have taken place.* Those that arose from disputed titles, and bequests of thrones, could not of course have existed; and making every allowance for the effect of popular delusion, *it seems to me not possible, that a representative government would have embarked in any of the wars of ambition and aggrandizement which fill up the catalogue.*

This extract presents only one view of the subject. It was stated more at large and argued more fully in the Address of Dr John Ware, before the Massachusetts Peace Society in 1824. On that occasion he pursued the thought in detail; and if your readers will turn to his Address, they will find quite a complete and satisfactory illustration. Perhaps you will be able to give extracts in some future paper. At any rate, it is desirable that views so important and interesting as these, on a subject of such prime consequence, should be kept before the public mind. I have a word more for next week.

A Friend of Peace.

CITY AFFAIRS.

In Board of Aldermen.—Monday, Oct. 2. Ordered, That the vote passed on the 25th ult on the petition of N. C. Betton, [in relation to the Fire Department] be reconsidered, and the same petition and the order of the Common Council referring the same to a committee to be joined, be laid on the table.

Ordered, That the Mayor and Aldermen Welsh be a committee to consider and report what regulations shall be adopted in relation to applications concerning the Fire Department.

In Common Council, Monday, Oct. 2. An order authorizing an appropriation of $5000 for repairs of the Mayhew School in Chardon-street, was read a second time, and referred to the committee of Finance to designate from what appropriation the fund to meet the expenses may be drawn.

The Auditor's exhibit of the state of the specific appropriation, &c. up to the 18th Sept. was read and placed on file. It stated the total amount of specific appropriations for the financial year ending 30th of April next to be $308,070; total of expenditures, $133,764 94; total unexpended balance, $174,305 06.

The committee on County Lands were instructed to report a plan of a Court House and estimates of the costs of building the same, at the next meeting of the City Council.

Messrs Curtis, Dorr, Grosvenor, James and Hastings, were appointed a committee to inquire if the proprietors of the South Boston Bridge had any, and if any, what claim, on the city for tolls.

The report of the special committee on the subject of the report of the committee on the petition of J. Hunnewell and others, was taken up and referred to the next meeting and made the order of the evening for 7 o'clock.

The committee of Finance reported the order authorizing the appropriation of $362 60, for the erection of a fence in front of the Franklin School House, making a well in front of said School House, and other expenses recommended in the report of the committee on the petition of William Dall and others, said sum to be charged to the appropriation for repairs, &c. of schools. The order was twice read and passed.

Adjourned to Monday next, half, past 6 o'clock.

FOREIGN INTELLIGENCE.

Ireland. It would appear that affairs begin to wear a very alarming aspect in Ireland. Men have assembled in large bodies, it is said, in open day, demanding food, and simultaneous meetings have taken place in the counties of Cork, of Limerick, and Tipperary. At Rathkale large supplies of bread and money were extorted, and at Cashel a large body openly declared that if they did not get relief, they would possess themselves of food by main force. At Caher, a hungry mob attacked the house of a gentleman, who appeased the famished multitude, by throwing out a quantity of bread.

Portugal. It appears that disaffection to the Constitution begins to show itself in various quarters. The Paris Etoile states that at Braganza the 24th regiment mutined, and 200 men headed by a brigadier, deserted into Spain. The 17th regiment at Estremos, mutined on the 2d August, and deserted into Spain, with arms, baggage, the military chest, band of music, and a corps of officers. At Villaviciosa, 180 horsemen deserted. A brigade of artillery attempted to leave Chaves, but was surrounded and cut to pieces. The troops that went into Spain were received but were disarmed.

Spain. The Duke del Infantado, has resigned his seat in the Spanish ministry. The department of foreign affairs is confided *ad interim* to M. Salmon. The Spanish ministry had given assurances that the harmony existing between Spain and Portugal would not be disturbed by the changes in the political system of the latter. Portuguese deserters in crowds had requested passports to return to Portugal before the expiration of the amnesty. In Madrid serious disturbances were threatened. A number of troops were kept continually under arms. One of the French papers asserts that the French troops are to continue in Spain, and that contracts for the supplies have already been formed.

Russia. We have received from a friend at St Petersburg, a Gazette of the 18th and 30th July. It contains the decisions of the Tribunal before whom were tried the persons charged with a conspiracy against the Government, with a list of the persons condemned to punishments of various grades, with minute descriptions of their general offences. They are all officers of the Government, and almost all of the Army, several of them of the rank of Prince. The whole number exceeds a hundred.

All was tranquil in Russia, at the date of our correspondent's letter. The Emperor Nicholas left St Petersburg on the 16th or 17th for Moscow. The Coronation was to take place in August, but the day was not fixed.

Mr Middleton, our Minister, is very popular in Russia, and his countrymen receive from him all the kindness and hospitality by which he has always been distinguished, at home and abroad.

The Summer of Russia makes up for its shortness by the intensity of its heat. For twelve or fifteen days preceding the 30th July, the thermometer had indicated, in the middle of the day, a temperature from 84 to 92. *Nat. Intel.*

Greece. The Captain Pasha is at Mytilene with his fleet—he takes in about 15,000 troops, after which he joins the Egyptian squadron coming from Alexandria, which, together with Ibraham Pasha, are to attack Hydra and Napoli di Romania. An army has entered the town of Athens, and will probably attack the citadel. Gen. Goura, with his followers, excepting a few in the citadel, whom he left for its defence, has taken a position in the mountains. Maina has been entered by Ibraham Pasha, and several of the villages destroyed. The Greeks appear determined to be annihilated before they will surrender. This year the Porte has made immense preparations—at least 100,000 Turks are entering the Morea. I think there will be a dreadful battle fought at Hydra—it may fall, but there will be a desperate struggle.

Africa. We learn by an arrival at Providence from Africa, that the King of Ashantee still continued to war with the English settlements on the Gold Coast; that he had marched a large army to within sixty miles of Acra; that in consequence the natives between Acra and Ashantee, have all fled, which of course has put a stop to trade; no gold or ivory coming to the sea-board or what is called the Gold Coast.

Cape of Good Hope. Accounts from the Cape to the 2d June, state that there is almost a famine in the land. Bread was scarcely to be purchased at any price A rain, the first in seven months, had just fallen, and hopes were entertained that a harvest might yet be obtained. Cattle and sheep had been starving for want of grass. The Burgher Senate had purchased some corn for the public, but charged an immense advance in price.

Treaty with the Burmese. News has reached England of the ratification of the second treaty with the Burmese. It is stated that the king of Siam is included in the stipulations of the treaty The Burmese cede to the British the provinces of Yeh, Tavoy, Merqui, and Tenasserim. A British minister is to reside at the court of Ava, with an escort of fifty men and a Burmese minister with a similar escort at Calcutta.

DOMESTIC INTELLIGENCE.

Melancholy Event. The body of a female child, about 7 years of age, was picked up in Charles River on Wednesday morning, and recognized as the sister of one which was found on Tuesday near the bridge. These two hapless infants were the children of a widow by the name of Fairbanks, whose husband died three or four years ago. The mother has since supported herself and children by keeping a boarding house. She visited some of her friends on Monday afternoon, and was seen with the two children on Charlestown bridge in the evening. Passengers on the bridge about the same time heard the screaming of a child, and the noise of something falling in the water. A boat was immediately manned from the toll house, and search made, but without effect. It is supposed that the mother, to relieve herself from poverty and her friendless girls from the evils that might await them, threw herself and them into the water at the same moment. No traces of the mother have yet been discovered. Verdict of the jury of inquest, accidental death by drowning. *Courier.*

Installation. On Friday last the Rev. Ephraim Randall was installed over the congregational Church and Society in Saugus The introductory prayer was offered by the Rev. Mr Brazer of Salem. Sermon by Rev Mr Huntoon of Canton—Text, James I xvi. "Receive with meekness the engrafted word, which is able to save your souls." Prayer of Installation, by Rev. Dr Pierce of Brookline. Charge by Rev. Dr Richmond, of Dorchester, Fellowship of the churches, by Rev. Mr Green, of Lynn. Concluding prayer by Rev. Dr Lowell of Boston

Collegiate. The appointment of President, and of a Professor of the College of William and Mary, in Virginia, to be made in October, seems to engage much of the public attention in that quarter. The salary of the President is $5000 per annum, and an excellent house, calculated for the accommodation of a large family, is furnished him, with an extensive garden cultivated at the College expense. The Professor (of Moral Philosophy) is entitled to a salary of $1250, and to a fee of $20 for every student that attends either of his two classes, to one of which he lectures every day.—The Professorship at present embraces the following sciences, to wit: the philosophy of grammar, rhetoric, belles letters, logic, ethics metaphysics, natural and national law, politics, and political economy.

White Mountain Road. At an adjourned meeting of the citizens of Portland, a committee appointed at a former meeting to examine into the state of this road, made a report. They estimate the expense that will be required to make a good winter road from Judge Hall's to Mr Crawford's, a distance of seven miles, at $600; from Crawford's to the Notch House, six miles, $200; from thence through the Notch, two miles, $1000, and thence to Ethan Crawford's, four miles, $200.—The directors of the Turnpike Corporation have given assurances that if this sum is raised by subscription and paid over to them, they will cause a good winter road to be made this fall, and fully repair it for carriages the next summer—the gates to remain open until the road is completely repaired.

The meeting proceeded to appoint a committee of twelve gentlemen to raise the above sum. The public will be gratified to learn that there is so fair a prospect of this road being speedily reopened.

Trials at New York. The trial of the Indictment of Messrs Eckford and others, for a conspiracy to defraud, still continues, and is not likely to be completed for some time to come. On Tuesday last, after entering upon the second week, but a small part of the witnesses summoned to support the prosecution, had been examined. The examination hitherto, so far as we have seen any statements of it, has related to certain transactions in the stocks of the Fulton and Morris Canal Banks. The jury in the mean time are kept together, and are suffered to have no communication with any of the Court. *Daily Adv.*

The Creeks and Georgians. A General Council of the Creek Indians broke up on the 5th September, after having agreed to a distribution of the money appropriated for their use by the new treaty concluded between them and the United States. The males of the M'Intosh party were excluded from the distribution, and the money was given to their women and children. 900 of this party have agreed to emigrate to the country west of the Mississippi, agreeably to the new treaty, and a deputation of them is to accompany Col. Brearly to explore and locate their new residence. The Council appointed a deputation to expostulate with the Georgia surveyors against the prosecution of their survey; but were instructed not to use force towards them.

A notification has been published by Captain Hardwick, of the Georgia militia, in obedience to orders given by Gov. Troup, for the parade of his company of cavalry at *Sparta*, on the 23d Sept. properly equipped *for a march.* It appears from this fact, that the mad Governor of Georgia is determined to protect with an armed force the prosecution of surveys under a treaty which the Supreme authorities of the United States have declared to be null and void. *Centinel.*

Perjury. In the beginning of September a trial was held in the Circuit Court of Missouri, at St Louis, of John Brewer, for Perjury, committed in the trial of Patrick Soye on an indictment for murder. Brewer was found guilty and sentenced to the punishment of death, to be inflicted on the 28th of the month. Before the sentence, the counsel of the prisoner argued that under the statute, which requires that the person convicted of perjury shall suffer such punishment as is due to the crime of which he has discharged, or attempted to discharge the other, the prisoner in this case should suffer only the punishment due to manslaughter; because Soye was found guilty only of manslaughter. But this objection was overruled by the Court, and sentence was rendered as above stated.

Interesting Information. We learn that Dr Bolles, of this town, Secretary of the Baptist General Convention, has received by the brig Palmer, arrived at Boston from Calcutta, letters from the Rev. Messrs Judson and Price Missionaries in Burmah, who were confined at Ava, the capital of the country, during the late war with the British.—Mr Judson was at Rangoon at the last dates, which place was about being evacuated by the British, and Dr Price had arrived at Calcutta, on a visit to his friends. *Salem Register.*

GENERAL SUMMARY.

Gymnasium. This institution was opened on the 28th of August, with about two hundred pupils, including gentlemen and boys, forming several classes. In addition to the morning and forenoon classes at the Gymnasium, an afternoon class is now formed, from 4 to 5 o'clock. *Daily Adv.*

Williams College. Rev Dr Griffin, President of Williams College, has obtained subscriptions in this town and Hadley, to the amount of 1000 dollars. The object is to endow a professorship, and to erect a chapel. *Northampton pa.*

A Noble Deed. Admiral Sir Isaac Coffin's recent visit to this place was for the purpose of consulting with his family connexions, upon a plan which he had long contemplated, of establishing and supporting a School upon the Lancasterian System. This institution is designed for the education of the youthful descendants, of whatever name, of Tristram Coffin, Sir Isaac's ancestor; who emigrated from England in 1614, first settled at Salisbury near Newburyport, and 1661 removed to Nantucket, and spent the remainder of his days. It is understood that the Admiral is about to appropriate a sufficient fund for this purpose; and has appointed a board of six Trustees, all bearing the name of Coffin, who are to manage this fund and superintend the school.—The business is now progressing; a contract having already been made for a commodious School House, 30 by 68 feet, completely fitted for a Monitoral School, with suitable yard room, &c. The building is two stories in height, and capable of accommodating in the two departments, two hundred and fifty male, and as many female, scholars. In another year, the school will probably be organized and in full operation.

We cannot pass by this liberal and munificent act, without bestowing a just tribute to that patriotic spirit by which it was prompted. It will not only perpetuate the name and the bounty of the illustrious patron; but constitute an everlasting memorial of the blessed influence of public schools. It is to the education which Sir Isaac acquired in his youth at a Boston Free School, to the principles there impressed upon his mind, and to his subsequent convictions of the utility of the New England school system, that a great portion of the inhabitants of Nantucket are now indebted for this evidence of his generosity. The establishment of this seminary, though in its nature special, and necessarily limited, will form a prouder monument to the memory of its founder, than can ever be erected within the cloisters of Westminster Abbey—a monument that the opposers of Free Schools in this town, may ever look upon with shame and confusion of face. *Nantucket Inquirer.*

Pawtuxet Fair. The annual fair of the Rhode-Island Society for the Encouragement of Domestic Industry will be held at Pawtuxet on Monday and Tuesday, the 9th and 10th October. Address by Joseph L. Tillinghast, Esq.

Governor of New York. De Witt Clinton has been unanimously nominated for re-election as Governor of the state of New York, by the convention held at Utica, and Henry Huntington, for Lieut Gov.

Sickness. The Philadelphia Gazette states that there is much sickness in that part of the town-plat, immediately on the city side of Bush Hill—so much that, according to one statement, nurses for the sick cannot be procured in the neighborhood.

Extraordinary despatch. The reader will form some idea of the despatch with which news is forwarded throughout the kingdom, when we state that the proceedings in Wakefield's Case, which took place in the Court at Lancaster on Monday forenoon, were published in the Courier, evening paper, on the afternoon of the following day; and arrived in this town, on Wednesday evening, having travelled a distance of four hundred and fifty-six miles in about sixty-six hours; including at least four hours for printing and despatching the paper from town. *Preston Pilot.*

New Harmony. A writer in the National Intelligencer remarks—"Nothing can be more untrue than, as is stated in the National Gazette, that Marriage has been abolished at New Harmony, in the broadest sense of the word." No such statement has been made in the National Gazette. We mentioned the latitude of Mr Owen's *doctrine*, but not the extent of the practice at New Harmony, with which we were unacquainted.

New Invention. A vehicle drawn by a new method, has been noticed on the way from Bristol to London. It consisted of a light four-wheel carriage, in which were three persons, drawn by two kites. The gentleman belonging to it was stated to be Mr. Pocock, a teacher of mathematics, at Bristol. The large kite, he said was twenty feet high, covered with cambric muslin, with tissue paper pasted over it, and painted; its height from the ground was 170 feet; the top or pilot kite was about the same distance from the first. The lowest kite was painted to represent a ballon. They were attached to the carriage by a moderate sized cord, each kite having a separate one, the cord of the pilot passing through the first, to enable the traveller, by pulling the string of the pilot, to raise the first sufficient to clear trees or other obstructions by the side of the road. Under the carriage was a drum and apparatus to wind the cord on, or to let it out at pleasure, as necessary. The carriage was guided in the same manner as a Bath chair. Two gentlemen of Reading followed it from the World's End Inn, in a one horse chaise cart; and to keep up with it they were forced to gallop. Mr Pocock said in Marlborough, he many times went at the rate of near 20 miles an hour.

Paris, Aug. 10—14. The appointment of M. de Cheverus to be Archbishop of Bordeaux, has occasioned an unusual, but as it regards him, highly honorable proceeding. On his nomination being known at Montauban, a deputation of six of the most respectable Magistrates repaired to Paris, to solicit His Majesty not to deprive them of their worthy Bishop; but they were too late—the appointment had been made, and the King duly appreciated the flattering compliment to the object of his choice contained in the application. If any thing can reconcile the modern French to the clergy, it must be the appointment of such able, learned, and liberal Prelates as M. de Cheverus.—M. Dobourg, formerly Bishop of New-Orleans, has been nominated to the Bishopric of Montauban.

English Manufactures. It is not to be wondered at that the English manufactures cannot find vent for their cotton goods, while the wants of mankind remain as limited as they are. It has been ascertained that the power looms in England alone, amount to 57,000. The average product of each of these looms, when in full work, is estimated at 22 square yards per day; giving 7,524,000 per week; and 375,000,000 of yards per year. Allowing six yards to each person, old and young, for the consumption of a year, the quantity fabricated is sufficient to clothe 62,700,000 individuals. These cottons would cover 62,700 acres of land, and drawn in length would extend the distance of 2,113,750 miles, and would traverse the Atlantic ocean 71 times.

Remarkable Physician. The New Orleans Mercantile Advertiser contains the following notice of the success of a physician of that city, in his treatment of a very obstinate disease. If there is no fallacy in this statement, the most learned Doctor bids fair to acquire an imperishable fame. "We have repeatedly noticed the wonderful remedy, which Mr Loiseau is now employing with so much effect, to restore to society, and to their friends, men and women, who are sinking under the pernicious consequences of excessive drinking. Since our last article was penned, Mr Loiseau has radically cured five white adults, four colored, and fifteen slaves. Among the number thus operated upon, were one or two persons whom drinking had made mad, and several presented the most shocking appearance in bloated limbs. Mr Loiseau has now thirteen patients under his hands; a part of whom it will take three weeks to cure, whilst others may be discharged in ten days.—The wages of a physician so valuable, who not only restores the body to all its wonted functions, but also reclaims the noble faculties of the mind,—the wages of Mr Loiseau are graduated according to the circumstances of those who employ him. From the poor he asks but a trifle, nay, in some instances, he has cured them without fee, or reward. The rich, however, are expected to contribute handsomely, and in proportion to the greater or less inveteracy of the case.

Naval. A letter has been received at Salem, from an officer of the sloop of war *Vincennes*, dated at sea, Sept. 8, lat. 39, lon. 58, then all well, the *Brandywine* frigate being in company. They were nearly becalmed.

Issaac B. Desha. It was stated some weeks since, upon what was deemed good authority, that this unfortunate man had died of the wound inflicted on himself. This, it has been ascertained, is incorrect. He has, to a certain extent, recovered. The wound is healed, although the windpipe is entirely severed, and he breathes through a tube inserted below the cut. He speaks very feebly, but it is supposed he might live in his present condition for many years, although it is evident, his hold upon life must be very precarious, in the most comfortable situation.—*Cincin. Gaz.*

Tunnel under the Thames. The new tunnel has proceeded about 60 feet from the shaft under the bed of the river; a solid blue clay being as yet the only soil the workmen have met with.

Commerce of Russia. According to an official statement of the commerce of Russia, from 1812 to the middle of this year, the total receipts of the customs in the whole empire was 576,466,022 rubles. The amount last year alone was 55,717,070 rubles, and during the first half of the present year, 25,894,035 rubles.

Large Churches. Rogers-street church, New York, has 1025 communicants; 1st church, Northern Liberties, Philadelphia, 900; Brick church, New York, 853, 2d church, Philadelphia, 620; 1st church, Elizabeth, N. J. 535; Orange, N. J. 596; Morristown, N. J. 535; Carlisle, Pa, 522; Troy N. Y. 503. These are the only Presbyterian churches in the United States that contain more than 500 members each. The first congregational church in Northampton has about six hundred and fifty communicants, and the congregational church in Belchertown had nearly six hundred a few years since. *Hamp. Gaz.*

Inhabitants and Libraries. Boston, with a population of 60,000, possesses 13 public libraries, containing 50,000 vols; Baltimore, 70,000 inhabitants, 4 public libraries, 30,000 vols; Philadelphia, 150,000 inhabitants, 19 public libraries, 70,000 vols; New York, 180,000 inhabitants, 10 public libraries, 44,000 volumes.

Surprising feat of activity in old age. The Niagara, U C. Gleaner mentions that on Wednesday the 6th inst. William Dunbar, a carpenter by trade, now considerably advanced in his 77th year, ascended by a very difficult perpendicular ladder, to the summit of the monument, erecting to the memory of Gen Brock, on Queenston heignts, when without the *least difficulty*, he *leveled*, *plumbed*, and *placed* the semicircular arch, on the extreme top of the monument, whose altitude from the base, was at the time, nearly 115 feet, and continued there adjusting the same for near 6 hours, when he descended the ladder again with all the seeming agility of a thorough bred sailor. Mr Dunbar is a native of Scotland, and was born in the month of June, 1749, and has been residing in Upper Canada for almost half a century

The Greeks. The Philadelphia Democratic Press mentions that there is a company of young men in this city, who are desirous of forming a company to go to Greece, in aid to that interesting people. They request to be informed if they can be conveyed free of expense; and to whom, and where, they must apply for arms, ammunition, &c.

New Jew's Synagogue. A new Society of Jews in the city of New York have purchased for their use the neat brick church in Elm street, now occupied by a very respectable society of colored people, under the ministry of Rev. Mr Cornish.

Consecrations. The Rt Rev. Bishop Hobart consecrated a new Episcopal church in Moravia, Owasco county, N. Y. on the 10t ult, with the name of St Mathew's Church, and on the 11th he consecrated St John's church in the village of Ithaca.

South American College. Mr Henry S. Fearing, a graduate of Brown University, and late Tutor of that Institution, has been appointed a Professor in the college established at St Jago, S. A.

Yale College. The corporation of this institution at their late session, appropriated a sum not exceeding one thousand dollars annually to the relief of indigent students, and to the encouragement of merit

New Islands. The Nantucket Journal contains a list obtained principally from the observations of masters of Nantucket Whaling ships, of about 125 different islands and reefs, not laid down in any common chart, together with a statement of their latitude and longitude.

Manufactures. In 1816 the United States manufactured about $55,000,000 of goods; in 1826 the amount is estimated at $250,000,000, of which 25,000,000 are exported.

Provisions in Holland. Meat in Holland is two pence per pound, notwithstanding 26,000 cows perished by the inundations of the last year. Of fresh butter the price is only four pence, and potted five pence.

Jefferson Subscription. The Richmond Compiler says, from a rough estimate made of the amount of the subscriptions raised for Mr Jefferson, within a fortnight, the total was about $20,000, to wit—in New York, about $8000; in Philadelphia, about $6000; in Baltimore a little more than $2000; and all the rest about 4,000.

Gambling. The following is a copy of an endorsement on a $20 bank note, lately received by a person in New Orleans.

"This is the last note of $10,000, lost at gambling in the city of New Orleans. May he or they into whose hands it next falls, turn it to better account than did D. A. M.

A New Premium. The Rhode Island Society for the Encouragement of manufactures, offer a premium of 10 dollars, for the most successful experiment in breeding and fatting fish in fresh water ponds for market. The exhibition of this Society is to be at Pawtucket on the 9th and 10th of October.

It is mentioned in the Michigan Herald, that two contractors of the Ohio Canal, on a section near Midtown, Butler County, had absconded.—These men had large contracts, and lately drew upwards of ten thousand dollars, and eloped, leaving upwards of a hundred honest men to buffet the billows of poverty to whom this money was coming for work done.

The ship Hudson, lately arrived at this port from London, has brought out a superb Church Organ, consigned to L. Kip, Esq. of this city—a present from the Countess of ———, for Bishop Chase's church in Ohio. *N. Y. D. Adv*

MARRIAGES.

In this city by Rev. Paul Dean, Mr James Conant to Mrs Rebecca Torin. By Rev. Dr Lowell, Mr Jonathan Goddard to Mrs Lydia Hubbart. By Rev. Mr Gannett, Mr John Gorham Rogers to Miss Rachael Rogers. By Rev. Hosea Ballou, Mr Jonathan Dennison of this city, to Mrs Mary Sweetser, of Cambridge. By the Rev. Mr Parkman, Mr Nathaniel Colesworthy to Miss Mary Ann Brown. By the Hon. Silas Holman, Mr John G. Brown, to Miss Margaret K. Oliver, both of this city.

In Jamaica Plain, Roxbury, by Rev. Dr Gray, Mr William Bowles, Merchant, of this city, to Miss Frances Elizabeth Barrows, daughter of Captain William Barrows.

In Springfield, Rev. Nathan Hoyt to Miss Margaret Bliss.

In Monson, Rev. Lyman Coleman, of Belchertown, to Miss Maria Flint, daughter of Rufus Flint, Esq. of Monson.

In Providence, by the Rev. Mr Edes, Mr Cyrus Athearn, of Buffalo, N. Y. to Miss Lydia Stetson, of Boston.

In Newport, 17th ult. Mr John Ring of Boston, to Miss Edith Cox; and on the 27th Mr, Daniel McCartee, of Boston, to Mrs Mary C. Freeborn, both daughters of Mr Geo. Cox, of Newport.

In Liverpool, Captain Pike, of the United States, to Jane, eldest daughter of Captain Adam Bird, of New York.

DEATHS.

In this city, on the 2d inst. while on a visit to his son, William Pierce Esq. of Milton, aged 65. Mrs Elizabeth Brown, aged 77.

In Salem, N. H. Captain Jeremiah Dow, aged 89.

In Salisbury, Mr. Simeon Choate, aged 79, a revolutionary soldier and pensioner.

In New York, Sept. 21st, Mrs Rene Hopkins, aged 71, widow of the late Dr Lemuel Hopkins, of Hartford, justly celebrated both as a physician and poet. Edmund Seaman, Esq. aged 82.

In Medina, Ohio, Sept. 13th, Mr Andrew Seaton, aged 65, formerly of Charlestown, (Mass.)

At his seat near Baltimore, 26th ult. Capt. Robert Trail Spence, a distinguished officer of the United States Navy. He had recently been appointed to the command of our West India squadron.

In East Machias, 15th ult. Mr William Hovey, merchant, of the firm of Israel Hovey, & Son, aged 22.

In Detroit, (M. T.) 15th ult. Col. Henry Jackson Hunt, Mayor of that city, aged 38.

In Mobile, Aug. 23d, Mr Winthrop H. Fennelly, aged 28, of this city, of malignant fever—24th, James Reed, do. 3d ult. of yellow fever,—Mrs Mary Ann Belknap, aged 26, formerly of Boston.

NOTICE.

THE Semi Annual Meeting of the Evangelical Missionary Society will be at Salem, on Wednesday, the 11th inst. The Trustees, and all other Members of the Society, are requested to meet at the Dwelling House of Hon. Dudley L. Pickman, at 10 o'clock. The Sermon will be delivered in Rev. Mr Brazer's Meeting House, at 11 o'clock.

By order of the Executive Committee Oct. 7.

ALGER'S MURRAY.

FOR sale, by Lincoln & Edmands, Alger's Murray, being Murray's own abridgment of his Grammar, with such copious additions from his larger work, as to embrace all the rules of Syntax, and in most cases to supersede the necessity of his large work, 25 cts. In numerous towns, the School Committees have introduced this very much improved edition of Murray's Grammar.

Extract from the Records of the School Committee of Boston.

"At a meeting of the School Committee, held at the Mayor and Aldermen's Rooms, May 5, 1826, it was

Voted, That Alger's Abridgment of Murray's Grammar, Boston stereotyped edition, be introduced into the public Reading and Grammar Schools of this city. JOHN PIERPONT. *Sec.*"

Boston, June 15, 1826.

ALSO, just published, a new edition of *Murray's Exercises*, with various improvement, and references to the rules, by which false Grammar may be corrected. By Israel Alger, Jr.

ALSO, The English Teacher, a Private Learner's Guide, being Murray's Exercises, and they, placed in columns opposite to each other, by which the errors and corrections are seen at one view, and will thus be peculiarly convenient to instructers. sept. 30,

BLAKE'S NATURAL PHILOSOPHY.

JUST published, by Lincoln & Edmands, The 2d stereotype edition of Conversations on Natural Philosophy, greatly improved, by Rev. J. L. Blake.—Perhaps no work has contributed so much as this, to excite a fondness for the study of Natural Philosophy in youthful minds; the familiar comparisons with which it abounds, awakens interest, and rivets the attention of the pupil.

Recommendation.

I have been highly gratified with the perusal of your edition of Conversations on Natural Philosophy. The Questions, Notes, and Explanation of Terms, are valuable additions to the work, and make this Edition superior to any other, with which I am acquainted. I shall recommend it wherever I have opportunity. JASPER ADAMS,

Principal and Professor of Mathematics and Natural Philosophy in Charleston College, South Carolina.

Charleston, Jan. 10, 1826. sept. 30.

FRAGMENT SOCIETY.

THE Annual Meeting of the Fragment Society will be holden at the house of Mr Samuel Dorr, Granite Range, Common street, on Monday next, Oct. 9th, at 3 o'clock P. M. Per Order,

S. B. CALLENDER, *Sec'ry.*

Sept. 30. 2w

TRACT, No. 9.

CAUSES of the Progress of Liberal Christianity in New England, just published by the American Unitarian Association, and for sale at the Depository, 81 Washington st. pp. 16, price 3 cents. sept. 30.

LINEN AND DRAPERY STORE,

STATE STREET,

Two Doors below Washington Street.

C. C. NICHOLS has just opened a General Assortment of Superior Fabric of Goods in the above line, of recent importation; consisting of

Grass Bleached and Soft Dressed French and Irish Linens, by the ps. or yd.
Linen Cambrics, of various qualities.
English and American Cotton Shirtings.
Black Linens.
Sup. Milled and Gauze Welch Flannels.
Black and White Linen Tapes.
Genoa Velvets.
Silk Serges and Levantines.
Pongee, German, Spitalfield Cotton, and Linen Cambric Pocket Hdkfs.
Black Italian Silk and India Cravats, from 31 to 42 inches square.
English Prince's Silk Pocket Handkerchiefs.
3-4, 5-4, and 6-4 White and Figured Cravat Muslins.
Silk, Linen, Cotton, and Worsted Hosiery.
Paris Kid, Silk, and Linen, Assorted, Colored Gloves.
Morocco, Kid, Hair, Silk, and Assorted Muslin Cravat Stocks and Bands.
Silk, Cotton, and Worsted Suspenders.
Elastic Cravat Pads and Garters.
Kid Purses; Watch Chains.
Fancy, Shaving, and Washing Soap.
Antique Oil; Penknives.
Spool Cotton, &c. &c.

ALSO—A constant supply of

Ready made French and Irish Linen, and Cotton Shirts, with Plain or Frilled Bosoms, made in Superior Style.
Cravats and Pocket Handkerchiefs; Linen, Cotton and Flannel Shirts and Drawers.
Shirt Collars; Gentlemen's Mourning Hat Crapes, &c.

☞Gentlemen will find a convenience in this Establishment, as they can always be furnished with any of the above Articles, at the shortest notice; or can have their Linen made agreeably to their fancy, by giving seasonable notice; and none but the first quality of Goods will be offered for sale. sept. 23

THE PRONOUNCING TESTAMENT.

THE Pronouncing Testament, for the use of Schools and Families, is constantly for sale by Lincoln & Edmands. This work is handsomely printed, and all the proper names, and many other words, are accented, to lead to a correct pronunciation. Many thousand copies have been called for, and it has exerted a powerful influence in exciting attention to the subject of correct pronunciation. It is hoped that Schools in general will be furnished with the work. Sept. 30.

Poetry.

PASSAGE OF LAKE GEORGE.

I

Sweet glassy wave! thou bright reflecting flood!
O'er whose fair bosom, from primeval days,
Nature, enchanted, here has blushing stood,
To see herself sent back in fairer rays;
For shadowy hill, and the bright solar blaze,
In milder shades, and mellower tints appear;
And the black cloud, and lightning's flash that plays
Adown the mountain's side—lo! here
We see their softened image, and dismiss our fear.

II.

And this has been thy bed; and these same rills
Have ever trickled down the mountain steep,
To fill thy urn; and these the self same hills,
That erst at their Creator's voice did leap.
And these eternal rocks their station keep,
Where they first echoed back the thunder's sound;
As now the boat-bell and the bugle sweep,
From cliff to cliff, from bound to farther bound,
'Till all thy mighty walls, grown vocal, echo round.

III.

But other echoes, here have oft prevailed,
Than these, the cheerful notes of peaceful life;
For maddening foeman, foeman has assailed,
And mingled all the crash of deadly strife.
And oft when war and conquest have been rife,
Proud nations' champions, panoplied have stood,
By the grim savage, with his scalping knife,
And *his* life stream, and *Europe's* noblest blood,
Have poured and mingled in one common flood.

IV.

Behold the sad memorials all around!
While o'er these ruined fortresses we tread.
And mark, hard by, the soldier's grassy mound,
And sedgy pool, where rest a thousand dead.
On every open lawn, have heroes bled;
The crimson tide has flowed along each dell;
Up yonder steep, the vanquished oft have fled;
And every foot of earth some tale can tell,
Of those, who, nobly daring, or by treachery fell.

V.

Where the smooth tide now bears the boat along,
The warlike fleet has dashed the foaming spray;
And countless oars, kept time to martial song,
And hostile bands have glittered in array,
Hide—sickening memory—hide the shameful day,
When British legions marched with Persian pride,
And from the foe, too tamely turned away,
Where Howe, the flower of chivalry had died,
And many a soldier dared his coward Chief deride.

VI.

Shades of the brave, farewell! and if ye stay,
And linger round this well remembered spot,
Grieve not, that time has swept your toils away,
Nor yet that history has your names forgot
Brave souls have none but generous warfare sought;
And, more delighting in the arts of peace,
Their woes have been endured, their labors wrought,
With agonizing hope for that release,
When war's discordant notes, and mortal strife might cease.

VII.

Thrice welcome then, ye rapid strides of time,
That blot the step of war; thrice welcome sight!
The wild deer skips, where savage men did climb;
The prisoner's isle now waves with harvest bright;
And the torn turf, once tortured in the fight,
Is heaved and cultured by the rustic plough;
And by the ruin'd Castle, from the light,
Of blazing moon, the lamb is sheltered now;
And smiles of conscious peace sit on the freeman's brow.

D****.

Note. The mountain scenery, the pellucid waters, the astonishing echoes, render Lake George one of the most interesting spots of our country. But added to this, are historical recollections of still higher interest. Strong emotions are excited, when we walk over the ruins of Fort William Henry, where no less than four sanguinary battles were fought; where Sir William Johnson and Col Williams beat the French in 1755; and where the brave Col Munroe and his army, were treacherously given over to massacre, after they had capitulated in 1757; when we trace the route of the splendid army of Abercrombie, their abortive attack on Ticonderoga, and the field where the gallant Lord Howe fell in 1758; in short, the present signs of cultivation on this long contested frontier, are not wanting in interest to the intellectual traveller.

NARRATIVE.

THE TWINS.

A few years since, a man and his wife arrived in the town of M——, as permanent residenters. They were young, lately married, and their prospects for futurity were bright and cheering. They purchased a farm in M——, which was then a new country,—and had happily spent two or three years in this situation, when, by a mysterious providence the young man was called from this world. With his surviving widow, he left two lovely twin infants to deplore a loss which time could not retrieve.—The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region to direct her to the great source of comfort, nor was there a pious friend who could direct her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of heaven found that consolation, which a selfish world can neither bestow nor taste. She mourned indeed a husband, who was no more, but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved that while she lived, they should never need a mother's care. As they grew up, she endeavored to teach them the first principles of religion, but they received only her instructions. One week after another rolled away—one sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed with the sound of the church-going bell. The solitary place had never been gladdened by the sound of the footsteps of him who proclaims "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from *her* lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who for years, had never heard the whispers of love from the servants of her Saviour. When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened upon their tender parent, and she was soon encircled in the cold arms of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to him who is a "Father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbor who was present, "it is hard for a mother to leave two such helpless babes without friends, and without any one to protect them, but I leave them in the hands of God, and I *do* believe he will protect them, and my last prayer shall be for my poor destitute orphans." After the death of their mother, they were received into the house of a neighbor. In less than a year, one of them was stretched beside his mother beneath the sods. About this time a pious lady arrived in the place. She too was an orphan, but was not comfortless. It was her first enquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met the other little boy straggling about the road. He was a beautiful flaxen-headed boy, though exceedingly ragged. The young lady was struck with his appearance and entered into conversation with him. "What is your name, my little boy?" said she gently. "James" "Where do you live?" "With widow ——, just in the edge of the wood in that little log house, can't you see it?" "I see it; but is widow —— your mother?" "No. I had a mother and she loved me. She used to take care of *me* and my brother *John*. She gave us clothes, taught us our little prayers and catechism.—Oh! she was a good mother." "But where is your mother?" said the lady soothingly. "Oh! madam she is dead, do you see the grave-yard yonder?" "Yes,"—"and the great maple tree which stands in the corner of it?" "Yes I see it." "Well my poor mother was buried under that tree, and my brother John lies there too. They were both buried up in the ground, though my mother's grave was the deepest. I shall never see them again, never, never, as long as I live. Will you go with me and see the graves?" continued he looking at the lady with earnestness and simplicity. The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave, but continued to converse with him and gain his confidence. She found him very ignorant, having never been to school; and the instructions of a pious mother, having never been repeated or enforced by example, were nearly forgotten. A Sabbath School had never been established in the place, and whether it was practicable to establish one was doubtful; but she was determined to make the experiment. Accordingly, she visited every little cottage in the village, and urged that the children might, the next Lord's day be assembled, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protests against such innovations. For the first three Sabbaths the young Lady had no scholars but her little James. But she knew that however faint may be our prospects of doing good at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The Lady was sorry she had so few scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks, the prejudice of the people began to wear away, and before the summer closed, this school embraced every child whose age would allow it to attend. It was the second summer after the establishment of this school, and after little James had been well acquainted with his Testament and his catechism, that his health began to fail. The good young Lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him with her conversation. One pleasant afternoon she led him out by the hand, and at his request visited the spot where lay his mother and little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowerets. It was in the cool of a serene summer's day, as they sat by the grave in silence. Neither of them able to speak.—The Lady gazed at the pale countenance of the lovely boy, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say, "I have not long to enjoy your society." Without saying a word he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the Lady. She appeared sad, while he calmly addressed her. "You see my dear Miss S——, that this little grave is shorter than mine will be." She pressed his little white hand within her own, and he continued—"you know not how much I love you—how much I am obliged to you. Before you taught me, I knew nothing of death—nothing about heaven, or God, or angels. I was a very wicked little boy till you met me. I love you much, very much, but I would say something else." "And what would you say," inquired the Lady, trying to compose her feelings. "Do you think I shall ever get well?" "Indeed I hope you will—but why ask that question?" "Because I feel that I shall not live long—I believe I shall soon die—I shall then be laid beside my poor mother—she will then have her two twins, one on each side of her—But do not cry Miss S——, I am not afraid to die. You told me, and the Testament tells me, that Christ will suffer little children to come unto him, and though I know I am a very sinful little boy, yet I think I shall be happy, for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet mother and little brother in happiness. I *know* you will come too, wont you? When I am dead I wish you to tell the Sabbath scholars how much I loved them all—tell them they must all die, and may die young, and tell them to come and measure the grave of little James. And then prepare to die." The young Lady wept, and could not answer him at that time. But she was enabled to converse with him several times afterwards, on the grounds of his hope, and was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting at his bedside, and with her own trembling hand, closed his lovely eyes as they shut in everlasting slumbers. He fell asleep with a smile—without a struggle. The Lady was the only sincere mourner who followed the remains of the child to the grave, and while she shed many tears on the sods which covered his lovely form, she could not but rejoice in the belief, that God had permittted her to be the feeble instrument of preparing an immortal spirit, for a mansion in the skies.—*Evang. Mag.*

EDUCATON.

Education in Lower Canada. The month of August is the time at which the vacations of the different seminaries, colleges and schools, throughout this province, usually takes place, and these vacations are generally preceded by a public examination of the scholars, and a distribution of prizes to those who have been distingnished by their proficiency and good conduct during the year.

The increasing interest taken in these examinations, by all classes of the people, is a proof of the zeal in favor of the education which now prevades the whole province. At Quebec, Montreal, Nicolet and St Hyacinthe t he spacious Halls of those public institutions were literally crowded with spectators, and at many of the country schools where examinations were had. the same pleasing circumstance occurred. Every where the students and scholars shewed the greatest aptitude for learning. and in many instances gave proof of astonishing proficiency.

Little or nothing has been done by public authority in favor of the education of the people since the conquest; or what has been done has been in a way which had a tendency to alarm the inhabitants of the country, mostly Roman Catholics, in respect to their religion, to which they are so sincerely attached. The college and revenues of the Jesuits, originally destined for the education of the youth of the country, has long ceased to be applied to that object, and the public monies granted for schools have been applied under the unfavorable circumstances mentioned above. In addition to the seminary of Quebec and the college of Montreal, for which the country is chiefly indebted to the Ecclesiastical Corporations of the Quebec Seminary and of Saint Sulpice at Montreal the late Catholic bishop established, chiefly out of his own funds, the College of Nicolet, and Mr Girouard Curate of St Hyacinthe, established that of St Hyacinthe, both of which are now in a very flourishing condition. The four may coutain about 800 or 1000 students, many of whom go through the usual courses in the French, English, Latin and Greek languages, Mathematics, Rhetoric and natural Philosophy.—There are besides in the country parishes 24 schools in the District of Montreal, 17 in the District of Quebec, and 7 in the District of Three Rivers, many of which are well conducted and numerously attended; in some parishes however the schools are occasionally ill attended, or altogether closed from the want of means, or a deficiency of suitable masters. In the District of Montreal, there are eight country boarding houses for young girls, kept by the sisters of the congregational, who devote themselves altogether to female education, and five in the District of Quebec.

In all the colleges and schools catholic Religious instruction forms a part of the usual course of education. The funds for their establishment have generally been derived from charitable donations, and they are supported partly from the same sources, but principally from the contributions paid by the scholars and boarders, which are, however, very moderate.

The English language is taught in all the colleges and principal schools, and the progress of the pupils in this respect, in some country parishes, where English is hardly spoken, is astonishing. The people are thus doing, voluntarily and zealously, from a sense of the utility of possessing that language, what no measures of a compulsory tendency could ever have induced them to do. It is even said that an extensive establishment of education is about to be commenced at Chambly, where there are to be employed several able teachers of both the English and French languages, with a view of affording the benefit of an education in French to the inhabitants of the adjoiding states, and in English to the Canadians.

In the foregoing enumerations of colleges, schools, &c neither those of the towns of Quebec, Montreal and Three Rivers, more specially destined for the education of the children in the towns, are included. There are besides seven or eight schools of the Royal Institution in the country parts chiefly inhabited by Catholics, and thirty eight in other parts of the province of a more mixed population. *Gazette.*

MISCELLANEOUS.

Robert Robinson's Advice to a Young preacher. Let me remind you, Sir, that when you come into this place, and address this people, you are never to bring your little self with you. I repeat this again, Sir, that it may more deeply impress your memory; I say, that you are never to bring your little self with you; No, Sir, when you stand in this sacred place, your duty is to hold up your great master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not so much as your little finger must be seen.

La Caille. The Abbe La Caille, one of the most celebrated of the French astronomers, was the son of the parish clerk of a village.—At the age of ten years, his father sent him every evening to ring the church bell, but the boy always returned home late. His father was angry and beat him, and still the boy returned an hour after he had rung the bell.—The father suspecting something mysterious in his conduct, one evening he watched him. He saw his son ascend the steeple, ring the bell as usual, and remain there during an hour. When the unlucky boy descended he trembled like one caught in the fact, and on his knees confessed, that the pleasure he took in watching the stars from the steeple, was the real cause of detaining him from home.

As the father was not born to be an astronomer, like the son, he flogged the boy severely. The youth was found weeping in the streets, by a man of science, who, when he discovered in a boy of ten years of age a passion for contemplating the stars at night, and who had discovered an observatory in a steeple, in spite of such ill treatment, he decided that the seal of nature had impressed itself on the genius of the boy. Relieving the parent from the son, and the son from the parent, he assisted the young La Caille in his passionate pursuit, and the event completely justified the prediction. *Troy Sentinel.*

Indian Affairs. Governor Cass and Colonel McKenney, United States Commissioners, arrived at Detroit on the 8th Sept. The whole voyage from Fond du Lac to Detroit, was performed in a birch canoe, with unusual expedition. The distance is eleven hundred miles, and was run in twenty two days. The first six hundred miles was performed at the rate of sixty miles a day. All the objects of the council at Fond du Lac have been accomplished as will be perceived by the annexed article. Mr Schoolcraft and Mr Porter visited the Ontagon with the view of removing the noted mass of copper on that river. They found the operation to be impracticable in the low state of the water of the river. The mass is estimated to weigh 3000 pounds, and it is doubtful whether under any circumstances it could be brought away whole. To do it by land is out of the question, and the river has a fall of seventy feet, in three pitches, below the position of the copper.

All the copper found in that region is in detached pieces, and its existence with reference to a particular locality, has not as yet been ascertained. We understand that Mr Schoolcraft has a mass of this metal in his cabinet, weighing forty pounds.

The following is a short account of the Treaty recently concluded at Fond du Lac. The Commissioners, with their suite, escorted by two companies of the 2d regiment U. S. infantry, under the command of Captain Boardman, left the Sault de Ste. Marie on the 10th of July, in batteaux, and after a tedious and uninteresting passage of seventeen days, arrived at Fond du Lac. On the 2d of August, the council was opened by Gov. Cass detailing the objects of his expedition, which were—to induce a ratification of the Treaty of 1825, held at Prairie du Chien; to obtain from the Indians the privilege of working and carrying away any metal or minerals found in their territory; to procure the surrender of the murderers who recently escaped from the prison in Mackinac, and some other objects of minor importance.

The above articles were cheerfully acceded to by the council. They avowed, formally, their determination to abide by the last year's treaty, with the Sioux and other tribes; they granted without, hesitation, the right of searching for, and taking away any minerals of which their Great Father, or his people might have need; and finally, agreed to bring in and deliver the murderers who had escaped, to the civil authority, in the spring of 1827. All the less important articles were assented to by the natives, whose conduct evinced their most perfect satisfaction with the result of the council, and their favorable opinion of our people. *Mich. Her.*

European Militia. The Military force in Europe is estimated at 2,500,000 men, including, all, both of land and sea service. These cost their Governments annually 2,000,000,000 francs, while the entire territorial revenue of Europe does not amount to more than 1,800,000,000 francs. About the eightieth part of the population of Europe is still under arms; and each inhabitant furnishes upwards of nine shillings sterling per year, for the support of this mass of armed men, whilst Europe is in profound peace.

Tea of Paraguay. Various plants are employed as tea in different countries; there are many vegetables in America, that furnish a wholesome drink. The most celebrated of all the teas of America is the tea of Paraguay, called matte, great quantities of which are exported to Chili, Peru, Buenos Ayres, &c.—The inhabitants of those countries always have a quantity of this tea prepared, whether they are at home, or on a journey. It is prepared by pouring hot water on the leaves, and passing it through a strainer, into a vessel called matte-pot; this pot is suspended to the neck by a little chain. European travellers prefer this tea to some of the teas of China. The tree which produces the Paraguay tea is a species of *Ilex*, and is found in Paraguay and in some districts of Brazil; it resembles the orange tree. The leaves have no odour until warm water is poured on them; then they diffuse an agreeable fragrance.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

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There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

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